

# THE KINGS RIGHT,

*Briefely set downe in a Sermon preached before the Reuerend Iudges at the Assizes held in Reading for the County of Berks, Iune 28. 1619.*

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By *William Dickinson* one of the Fellowes of  
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*Giue vnto Caesar the things that belong vnto  
Caesar.*

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TO THE RIGHT HONORABLE  
*William Earle of Pembroke Lord Cham-  
berlaine of his Maiesties Howshold, &c.  
My singular good Lord.*

Most Honorable Lo:



HIS Sermon, at what  
time it was preached  
before the Iudges at  
*Reading*, found so good  
acceptation, as sithence  
some of the more lu-  
dicious of that Audi-  
tory haue wished I would giue it a Second  
birth by the meanes of the presse, thereby  
to communicate the same to the knowledg  
and vse of more, then were for that time  
hearers: A matter wherein I had not been  
easie to follow their aduice, knowing the  
weake complexion of such an *Issue*, but  
that I was carried forward with the opini-  
on, that the inscribing of your Honorable  
name in the Forehead of it, would giue

*The Epistle Dedicatarie.*

some strength and beauty vnto it; the same being not vnlike the Infant of some poore man, which is wont to be looked vpon and handled the rather, because it had the honour to beare the name of a Noble God-father. All my offerings (Noble Lord) by a deepe obligation doe owe themselues to your Altar, where long since I haue made a dedication of my selfe: and this heere is presented for the First-fruits and gage of that dutie and reuerence, wherewith I am tyed to honor him, who hath made it the principall scope of his life & actions, to worship the great *Iudge* of Heauen, and to honor his glorious Image in his *Vicegerent* on earth, whose *Right & Prerogative* are the peeces wherof this Sermon is framed. The same Almighty Iudge heape vpon you the full measure of all Honorable happinesse, according to the vowes & vnfained praiers of him that is

Your Lordsh. most humble  
Chaplain euer deuoted at  
your Lordsh. seruice,

*William Dickinson.*





Psalme Lxxv. vers. vij.

*But God is the Iudge, &c.*



N this Psalme is set downe  
the Resolutiō of a King or  
Iudge, that hee will hold  
an *Assize*: The reason  
of this his purpose is also  
shewed, which is the ge-  
nerall dissolution of man-  
ners amongst the Inhabi-  
tants of the Earth, they

are all out of square and loosed from the integrity  
of an holy conversation. Therfore saith the King,  
*When I shall receiue the Congregation, I will Iudge.* He  
doth yet threaten onely, *Nondum venit hora*, the  
houre is not yet come, neither hath the Trumpet  
proclaimed the day of his Sessions. In the meane  
time men runne on securely in their owne imagi-  
nations, and labour to enioy the good things that  
are present, and being not checkt and contrould  
in the prosperity of their lusts and desires, *They lift*

*B*

*vp*

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Pfal. 12.

*up their Horne on high, and speake with a stiffe necke, as though none were about them, and had power to question their carriage and course of life. Not our tongue: onely, but our lands, our honours, our greatnes is our owne, Whos Lord ouer vs? and who shall call vs to an account of our doings? Thus like the flie in the Fable, they thinke all the smoake and dust of a more prosperous fortune to be raised vp by some absolute and vnquestionable power of their owne, deriued vpon them by a peculiar Law of necessitye, attending eyther the wombe that bare them, or the place and houre of their Natiuities, or the fauourable times they liue in, or their owne deseruings. The holy Prophet to abate this vaine confidence and selfe-conceit in these kind of men, giues them to vnderstand, that in what eleuation soeuer they are, there notwithstanding this Iudge hath the supremacy: neyther the East, nor the West, nor the South, no place, no person can plead exemption, for God is this Iudge. Heere is his commission, of extent and authority large enough, and it is his peculiar interest and worke, to set vp and pull downe. But God is &c.*

Which wordes being well examined, might teach men to know their owne place and strength a little better then many of vs doe, and not so boldly to intrude vpon the sacred prerogative & right of the *Higher Powers*, from whence euery inferior agent must acknowledge his place and power of operation, and therein content himselfe, least he be found

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found to vsurpe and resist *against the Ordinance of Rom.* 13.  
God. Indeed naturall agents haue alwaies held  
themselves within the compasse of their owne  
scene and function : The Sunne knoweth her  
risings, and the moone holds on her course: The  
huge Sea swels not about the bankes thereof, on-  
ly intellectuall and reasonable creatures haue not  
kept their first estate, and being once past the Line  
of their all-igeance, they meane to bee impudent  
and iniurious to the purpose, nothing will satisfie  
them, but to be superior, or at the least equall with  
God. *Adeo extrema placent cum a recto tenore semel  
recesseris.* The Angels stand yet indited of that  
treasonable thought, *I will ascend into heauen, I* *Esay.* 14.  
*will exalt my throne above the starres of God, I will be  
like the most high:* And our first Parents are chargd  
with that presumptuous attempt, which was to  
*make themselves as Gods, knowing good and euill.* *Gen.* 3.  
man would thinke that so large a Dominion and  
prerogatiue as was giuen them, might haue stayed  
the aspiring heat of their insolent ambition: *Re-  
plenish and subdue the earth with God, and haue domi-  
nion ouer the Fish of the Sea, and ouer the Fowles of the* *Gen.* 1.  
*Aire, and ouer every liuing thing that moueth upon the  
Earth.* Nothing was exempted and wanting to  
their commission, but the eating of that fruit only  
which would make them, as the Serpent said as  
GODS knowing good and euill; And this  
they most affected: such as the Author was, such  
the desire, the which I would to God had staid at  
B 2 the

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the head. But it hath enlarged it selfe, and like an hereditarie and leprous disease hath infected all the children of men more or lesse. Forsooth wee will all be as Gods in some case or other, none shal meddle with vs, and what we cannot attaine to in our selues, wee often maligne and oppose in a second person.

That we may therefore at length learne to range our selues euery one in his due place and calling, without derogation from God himselfe, and that power which he hath set ouer vs, let vs beseech you take notice of such instructions as this present Text will afford. Wherein, First, we are to consider what it is to be *The Iudge*. Next, this Title and Commission is to be examined from whence a man may claime to bee so. These two points being cleared, it will presently appeare, To whom this charge and function properly belongeth, as also, Who they are that vsurpe and intrude vpon it. Of these in their order, and in few words.

*Iudicare* to iudge, is a word of a Relatiue nature ymplying a reference betwixt diuers parties, the one of power to prescribe and rule, the other of an inferiour quality who is to be ruled and ordered by this power: But it properly importeth the respect which the superiour power hath ouer him that is to be iudged. This power hath its degrees, for there is a supream one, a *Non ultra*, beyond which no appeale can passe, (for otherwise there would be no order in things) & there must  
bee

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be subordinate powers that the burdē proue not too heauy, & (as *Iethro* told *Moses*) *Left the supreme Iudge be not able to performe this charge by himselfe alone.* Exod. 18.

For who is sufficient at once for all things? To this latter it belongeth to Iudge, but not to be *The Iudge*; as among the lower Spheres, there are diuers mouers, yet none of them the first moouer from whence they receiue their power and rule to moue by. For to Iudge is nothing else in subordinate and delegate powers, but to interpret Law, and settle differences betweene particulars according to that scantling and measure which is prescribed them and others to be ruled by. But to be *The Iudge*, is to be that Maiesty and Architectonicall power, which out of its owne absolutenes setteth downe a Law, and appointeth a publike measure, *Quatenus, Quomodo, & quousq;* whereby all mens actions are to be squared and adiudged whether they be good, or whether they be euill.

The Latines haue diuers Phrases to expresse this power by, as *Ius Maiestatis*, *Ius summi imperij*, *Linus*. *Principatus*, *Arbitrium*: And the person endued with this greatnes is called *Arbitex rerum*, *Prin-* *Tacitus.*  
*ceps*, *Dominus rerum temporumq;* *uis a, neiusq;* *Domi-* *Cesar.*  
*nus*, and (as the Hebrewes will haue it) *Iudex super* *Curtius.* Exod. 2.

*nos*, a Iudge ouer vs. Which wordes were spoken of *Moses*, who had al full power and Command Exo. 25.20  
ouer the *Israelites* to order them by his Laws and Prescriptions, and to ordaine and substitute other inferiour Ministers ouer seuerall Tribes and socie-

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ties, to iudge them in smaller matters. And that the word *Iudge*, will beare this signification, it is euident by that suite which the Elders of ISRAELL

1. Sam. 8. made to *Samuell*, that they might haue *A King like other Nations* to IUDGE them, that is, to rule ouer them and gouerne them, not as a forensicall and inferiour Iudge, or as *Samuel* himselfe did: but as the Kings of other Nations, in all extent of authority and commaund. And so was *Saul* annointed by *Samuel* (*ad signandam plenitudinem potestatis*, as saith *Abulensis*) to be an absolute Prince and Lord ouer them, and to order and dispoise of things so,

Preface, Tac. An. l. 1. *ut non aliter ratio constet quam si uni reddatur.* As it may appeare by his owne and his successors manners described by *Samuel*, which shew that

1. Sam. 6. he was not onely to haue *Iurisdictionem*, but Do-

2. Sam. 15. *minum* ouer their persons and estates. To this sence and purpose *Absolom* spake, *O that I were made Iudge in the Land*, that so he might be no longer *A Doer of the Law*, but a *Iudge*. Let it therefore be vnderstood that to be *The Iudge*, (the word so taken in my text) is to haue the right of supremacy ouer all persons and causes, and to gouerne and moderate them and their actions according to that proportion of Law and reason which hee pleaseth to set downe to be obserued. And so I proceed to the examination of the Title, by which a man may claime this prerogatiue and transcendent power vnto himselfe.

It is nor for euery man to looke so glorious a title

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tile as this in the face, nature hath remould the greater part of men farre enough off; some come more neere, *Sed longo intervallo, quos, etsi nemo intercedat, neq; secundos tamen neq; tertios dixerim.* Alexander the Great being demaunded on his Death-bed to whom it would please him to leaue his Throne of Iudgement and Maiesty; answeres, *Ei qui esset 2. Curt. l. optimus.* A faire Title this; And truly if *Semper 10. optimum quod primum,* I cannot conceiue where this right and title can more properly rest then vpon God, as my text speakes, *Deus est Iudex,* God is the Iudge. Heer's the fource and fountaine of power and iudgement: For before all time and things hee was, who, to witnesse that which is in him selfe *Optimum* the best and worthiest (his God-head and Omnipotent power, and the infinite riches of his glory and goodnes) raised this *All* that we see, furnisht it, and gaue it for a possession vnto men, the workmanship also of his owne handes. And what could haue beene done more, to shew to whom it belonged to bee *The Iudge.* *Fecit & donauit,* First he created all things, not vpon compulsion or commaund (for this were to acknowledge a Superior.) *Sed quis voluit,* it pleased him to say, *Let things bee, and they were made.* *I haue* *Isaiach. 45.* *made the Earth* (saith hee) *and create a man upon it: I, euen my hands haue stretched out the Heauens, and all their host haue I commanded, I the Lord doe all these things.* The Lord, by this name he expresseth his absolute power and will, whereon depend the  
being

*Arist. Metaphys. l. 12.*  
 16.



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- Acts. 17. *Being of things, and Life of all Creatures. Now from whence Creatures deriue their life and motion, from thence also they receiue a stint and rule to liue and moue by, and of whom the beeing of things is, of the same they take the measure and the manner of their being. And this is nothing else, but to be the Iudge of those things hee hath made. So when the same Prophet had proued God to be the Lord, and none else besides him, that is, that selfe-being, Maiesty & power by which all things*
- Heb. 1. *are, and, as Saint Paul speaks, Upholding all things by the power of his Word. He in another place concludes, that the Lord was also Iudge and Lawgiuer, as Saint Iames also doth witnesse Vnus est Legislator*
4. cap. *& Index. And truly all the discourse of man cannot find out a better reason why God should be The Iudge and Law-giuer to all things, then because he made them. Let the Poishers strue with the*
- Isaiah. 45. *Poishers of the earth; saith the Prophet, shall the Clayd men, and other creatures say to him that fashioned them, What makst thou to rule ouer us? Nay, rather let euery one, whether he be a vessell of honour or dishonour, content himselfe with his place, & submit his will to the obedience of those Lawes which his maker hath set downe to be obserued. And of all creatures men haue most cause to yeeld their obedience vnto God as The Iudge, not onely Quia fecit, because he made them, Sed donauit too, hee hath bestowed on them those honours and priuiledges which may iustly challenge this*



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this acknowledgement from them, that hee is *The Iudge*. For whether we shall consider him as Father, who hath *deuided his living*, and assignd to e- Luke 15.  
uery Child his place and calling, and meanes to liue by; Or as a *Land-lord*, who hath called *his* Mat. 25.  
*owne seruants*, and deliuered *unto them his goods*: Or as a great *King*, who hath giuen *euē to the haife of* Mark. 6.  
*his Kingdome*, all the *corners of the Earth*, to bee managed by the Sonnes of men; howsoeuer I say we vnderstand of him, hee is alwaies to bee held *The Iudge* amongst vs. The reason of men hath giuen this prerogatiue to a *Father* in his own *Family*, to a *Land-ord* amongst his *Tenants & seruants*, to a *King* amongst his *subiects*, to be *Law-giuer* and *Iudge*. And this reason is but a beame and ray of that reason engrafted into euery mans vnderstanding, by which as he acknowledgeth *God* to bee, hee also holds him to bee *Iudge*, and the supream disposer of his life and goods & manners. To this all, euē the most barbarous of men subscribe, & allow *God* not onely to bee, but to be the absolute Ruler and Commander or *Iudge* of all things. Tully in his second booke of Lawes, layes downe this as a *Maxime* in Policy, *Sit hoc a principio persuasum civibus*, &c. Let this be a Principle agreed vpon by all the Citizens and Subiects, *Dominos esse omnium rerum et moderatores Deos, eaq; quę geruntur eorum geri iudicio et numine*. And hee te teth downe some reasons of State, why this opinion should bee maintained, though it were but an opinion. But thanks  
C bee

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Isaiah. 53. be to God our knowledge & beliefe is more certaine, *having receiued as St. Paul speakes, not the spirit of the world, but the spirit which is of God, that wee might know the Lord to bee our Iudge, our Lawgiuer and King.* And thus much bespoken of the roote and spring from whence the title and claime to all Principallity and power is to be deduced; he must be God that is *The Iudge. But God is, &c.*

It followeth of the *Persons* to whom it belongeth to bee *The Iudge* amongst men. For so it hath pleased God euen from the beginning to rule and Iudge men by men. Some power hee hath put ouer and deputed to such amongst vs as hee knoweth fittest for so high a calling, whom also he doth adopt as it were into his name and Family. *Ego* Psal. 81. 6. *dixi Dñs estis*, saith he, *et filij excelsi*, and the whole Ioh. 10. 34 state and body of the common wealth he calls *Cærus Dei*, the congregation of God. Now all the matter is to know, *ad quos Dei sermo factus est*, to what sort of men the word of God comes, *Ego dixi &c. I haue said ye are Gods.* And it should seeme by the analogie of the Scriptures that it is spoken to a select sort of men, of eminence and superlatiue worth & place. For so the word *Elohim* is attributed to diuers creatures to signifie and expresse their excellence and precedencie before some others.

Exod. 3. *Horeb* is called *the Mountaine of God*, the taller *Cadars*, the *Cadars of God*, *Ninewie*, the *Citty of God*,  
 Psal. 80. and the more religions sort of men, *the Sons of God*,  
 Ionah 3. and the *Arke* is called *Iehouah*, *quod symbolum est*  
 Gen. 2.

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set præsentia ipsius Iehova, as Zanchius saith. But <sup>de Nat. Dei</sup> here the holy Ghost doth not onely say *Filij excelsi* <sup>1. 1. thes. 5.</sup> or *Dei* the Sons of God the most high, but *Dij estis* ye are Gods.

Which words cannot bee spoken but of some transcendent excellencie which God himself hath set vp aboute other men, as of *Kings*, and *Princes*, which *S. Peter* confesseth to bee *Supream*, and *St. 1. Pet. 2.* *Paul* calleth by the name of the *Higher Powers*, to *Rom. 13.* which, *enery soule must bee subiect.* *Dicendo omnis,* *Cōment. in* saith *Caietan*, *neminem excipit*, and not onely our *Rom.* goods and bodies, but our liues also ought to bee subiect to secular *Princes* in that they may lawfully require. To whom then God hath said *Dij estis* Ye are Gods, (heeres their inuestiture) they are *Kings*, *Princes*, *Law-giuers*, and the *Iudges* of the Earth: (*Non sunt hæc inanum figmentorum, sed rerum verissimarum tituli,*) *Musc. com. in Esa. c. 33* And againe, they who are *Kings*, and *Law-giuers*, and *Iudges*, are Gods, as it is in *Exod. 22.* *Thou shalt not reuile the Gods, nor curse the Ruler of the People.* But some will say, all *Kings* and *Iudges*, doe not behaue themselves in their places as Gods; some are *Vsurpers*, others *Tyrants*, many are prophane and wicked persons, *Neither fearing God, nor regarding man:* But to cut these men off from their conclusion, they must vnderstand, that notwithstanding the person and power of the *King* is alwaies sacred and inuiolable. It is not for those whom God hath appointed to obey, to examine titles & pedigrees, or how *Kings*

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- came to their power, and to be rulers ouer them ;  
 It sufficeth that being vnder we must obey, *not on-  
 ly for feare, but for conscience sake*, least through our  
 disobedience, our conscience accuse vs, *for resist-  
 ing the Ordinance of God, for the powers that be, are  
 ordained of God*. And whereas it is said of some,  
 Hofca 8. *Ipſi conſtituerunt, &c.* They haue ſet vp Kings, but not  
 by me, they haue made Princes, and I knew it not. It is  
 ſpoken as I take it vnto the Princes theſelues (who  
 ſay, *Haue wee not taken to vs Heres by our owne  
 ſtrength?*) and not to thoſe men ouer whome it  
 hath pleaſed God to ſuffer them to rule; or if it be,  
 it ſeemes that neither had they, nor any other ſub-  
 iects haue allowance to ſet vp and pull down their  
 gouernors at their owne pleaſure. For his *Ego dixi*  
 Ioh. 10. hath made them *holy*, and to bee reuerenced, *et  
 Pfal. 72. precioſus ſanguis eorum*, they are not to be violated,  
 depoſed, or murdered. Wee read that *Dauid*  
 cauſed the *Amalakite* to be ſlaine, for helping *Saul*  
 2. Sam. 1. to kill himſelfe: *How waſt not thou afraid ſaith he,  
 to ſtretch forth thine hand to deſtroy the Lords an-  
 noynted?* *Jeremiah*, aduiſed the Captiue *Je-  
 Iere. 29. ro* to pray vnto the Lord for the peace of *Babylon*, for in  
 peace thereof, ſhall ye haue peace, though in the mean  
 time *Nebuchadnezer* was a prophane and wicked  
 Tyrant. And *St. Peter* would haue all good *Chri-  
 1. Pet. 2. ſtians*, Submit themſelues to euery ordinance of man  
 for the Lords ſake, whether it be to the King as ſupreme,  
 or vnto *Gouernours ſent by him*: And laſtly wiſe *Sal-  
 lomon* aduiſeth all men, not ſo much as in thoght to  
 wiſh

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with reuill vnto to the King, for saith he, *A bird of* Ecclesi. 10.  
*the ayre shal carry the voice, and that which hath wings*  
*sh. tell the matter;* But I digresse. I goe on with  
 that which I was about to thew, *That Kings are*  
*Gods, Portantes imaginem celestis Dei,* bearing the 1. Cor. 15.  
 image of that Maiefty and power which is in hea-  
 uen: To whom as *Nihil acceptius quàm concilia,* Tull. Sen.  
*catuq; hominum in re sociari quæ ciuitates appellantur,* Scip.  
*to ita vni rectoris et conservatores hinc profecti,*  
 saith an Heathen Author. And truely if wee ob-  
 serue the practise of meere naturall men, who ey-  
 ther did or sought to rule ouer any company of  
 men, we shall find it to be a generall receiu'd opi-  
 nion among them & supposed, *That Kings & Prin-*  
*ces were to be Gods,* or at the least of their line and  
 race, or appointed to be so by the Gods. And ac-  
 cordingly founders and reformers and the gouer-  
 nours of Common-wealths delt with the people  
 alwaies pretending some Diuinity, and by this  
 meanes maintaine their estate, and brought their  
 purposes and plots about with much easines. The *Lin. l. 1.*  
 beginners of the *Romane* Empire were forsooth  
 begotten by the God *Mars* vppon an holie vestall  
 Virgin; and after they had laid the foundations of  
 a City, neither of them would presume to take v-  
 pon him to be a King before the Gods by some au-  
 spicious signes should point out the man, who at  
 length also was made a God by the Senate. *Numa*  
*Pompilius* succeeded him, who was much behold-  
 ing to the Goddesse *Egeria*, for that great estima-

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tion and authority hee had amongst his rude Sub-  
 iects. So among the States and Principallities of  
 the *Greekes* wee inall scarce number one which is  
 not reported to be founded by some *God*, and go-  
 uerned by some of their offspring. The *Persians* in  
 plaine tearms honor'd & reuerenced their *Kings* as  
 though they were *Gods*. I might spend much time  
 in letting downe all the waies that Princes haue v-  
 sed to witnesse vnto their Subiects their Deity, or  
 more truely (as *Iulius Caesar* will haue it) their sanc-  
 tity which is supposde to bee in them. Some will  
 beare the name of their *Gods* in their Names, as it  
 were the character of that Deity which they repre-  
 sent on Earth. Another will be called the *Sonne* of  
*Iupiter*, another *Frater Solis et Luna*, a third *Filius*  
*et nepos Dei*; and *Octavius Caesar*, *Augustus*, as if hee  
 had beene somewhat more then humane. Et Im-  
 peratori, saith *Vegetius*, cum *Augusti* nomen accepit,  
 tanquam praesenti et corporali Deo fidelis praestanda de-  
 votio, et impendendus pervigil famulatus. Deo enim  
 vel priuatus vel militans seruit, cum fideliter eum dili-  
 git, qui Deo regnat authore. Thus we may see that  
 as all men did thinke *Kings* and *Princes* were more  
 then ordinary men, quibus est caelestis origo: so ac-  
 cordingly *Princes* pretended some kind of diuinity  
 or other, for their better credit and security among  
 those they commaunded. And to conclude this  
 point, the *Kings* of this Island euen to this day to  
 shew to the world from whence their sacred po-  
 wer is deriued, beare amōgst their titles *Dei gratia*,  
 by

2. Cur. l. 8.

Suet. c. 6.

Seld. Titles  
of Honour.

1. part c. 3.

de Alexand.

Plut. 2.  
Curt.

De Sapere

Ammanius

Marcel.

Lonicer chr.

tom 1. l. 1.

Dion. Aug.

1. 53.

l. 2. c. 5.

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by the Grace and appointment of GOD King of Great Brittain; and againe the *French* inscription, *God and my right*. His Right of Soueraignty stamp as it were and seal'd vnto him with the image and superscription of GOD. If any man heere be not yet thoroughly resolved on this point, may it please him to obserue the analogie and resemblance betwixt the one, and the other, and he shall be better satisfied; For euery thing that is, beareth some note and marke of him that ordain'd and made it. As first all things in generall are *Good*, then the particular species haue their seuerall resemblances. Amongst the rest man as he is neereſt, and of men, the *King* is most like vnto *God*; I speake not of that which is common with other men, there is in him somewhat more peculiar and indiuiduall wherein no man can claime a part. As first *Kings* are *Fundamenta*, Foundations and Pillars. Properly *God* is the foundation of all things. The Apostle by a *Periphrasis* plainly calls him so, *Portans omnia, Vphold- Heb. 1.*  
*all things*. The heathen also could affirme of their principall God *Iupiter*, that he was *Stator ſtatiliq;* *Sen. de benef*  
on whom the great house and frame of Heauen *l. 4. c. 7.*  
and earth reclineth and stayeth it selfe, as on its proper foundation. The same proportion of order and dependance is to be obserued in the little world of euery particular Common-wealth. First, *The King* a *foundation*; others are but parts of the frame rayſed vpon this foundation, Some are main crosse-beames, some polished pilasters, other smaller



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1. Cor. 12. 10h. 17. 10  
let Rasters: some are for vle, some for ornament, some set vp in places of honour, some of dishonor; all haue their dependance more or lesse: onely the *King* is the *Foundation*; and as it were the *Self-præexistence* and axis of the *Common-wealth*, vpon whose wel being & good Lawes the whole state of things, and the good and ill of his Subiects and Cittizens relie. Secondly, Kings, as *God*, walke all in all within their owne Territory and Dominion, and as Christ said to Pilat, *I thou couldst haue no power at all against me, except it were giuen thee from aboue*: So it may be said to euery subiect, hee hath not this or that power of operation in the *Common-wealth* he liues in, except he be enabled vnto it by the *Higher Powers*, from whence euery particular deriueth his place and manner of being and working. For as in the body of man the soule is said to be at once in the whole and euery part, the hand, the eye, the foot, euery member receiueith its enablement and measure of working from the soule, and yet the members and instruments beare the name of all, as though they were the principall Agents: as the hands doe worke, the eies doe see, the eares heareth, wee doe not say the Soule doth see, or heare, or goe &c. Euen so it is in the *Republike*, the *King* is not limited, his power is diffused through the whole and euery particular, and according to the instruments hee works by, so is his power denominated. In the *Chauncery* hee is called *Lord Chaunceler*, in other courts *Judge*, *Iustice*, and



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and so of the rest. *A Cedro quiescit in Lebanon usque ad Hyssopum*, from him that rideth on the Kings horse vnto the petty Constable the worker & moouer is the same, all are as it were animated & enabled in their places and offices by one and the same Soule, *The King*. Let not any man therefore forget himselfe, and take vpon him to be the onely Agent and Controller or a disputer vpon all passages and matters of the *Common-wealth*. The Soule that is in the hand is not to doe all, for then what neede of an eye, or foote, or a Stomacke, &c. But euerie part doth what they are enabled vnto suteable to their place. Let not the *Commonsense* doe the duty, or question the power of the *Will*, or the *Phancy* meddle with matters belonging to the *Vnderstanding*; Officers and Iudges must doe no more then what is committed to their charge, least this censure fall vpon them, *Cum essetis Ministri Regni* Wild. 6. *illius, non recte iudicatis*, When ye were made ministers of the Kingdome to gouerne and command in smaller matters, yee did not iudge aright, but like our first Parents not consent with the *Dominion* ouer brute creatures, ye would be as Gods too. But let such take heede what they doe, *For who so breaketh an hedge, a Serpent shall bite him*, saith the Ecclesi. 10. Preacher. Hitherto of this point, and what naturall reason and discourse, the analogie and neere resemblance of Powers, and Gods own word hath ioyned together, let no man presume to put asunder. First, *God is the Iudge* (*A love principium*)  
D then

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then *Ego dixi*, I haue said to Kings &c. ye are Gods, therefore *The Iudges* also.

- This Doctrine implies a double instruction fiteable vnto the *Persons*, where the *Prince* may please to consider, and the *People* learne how to behaue themselves in their Functions whereunto GOD hath called them. First **KINGS** are to consider whole person they sustaine, *That they Iudge not for man, but for the Lord who is with them in the Iudgement.* Hee hath communicated his name vnto them, and made them his *Sonnes*, that not onely in power and command, but in all other vertues they may be like vnto their *Father*. Be ye therefore perfect, saith the true and onely begotten Sonne of GOD, *euen as your Father which is in heauen is perfect*, and bee yee holy for *I am holy*. The light of their good example like the rising Sunne must passe into all the corners of their Dominions, They are *To defend the poore and Fatherlesse*, *to doe Iustice to the afflicted, and needie*, to deliuer and rid them out of the hand of the wicked, to protect and support the Church, to punish offenders, to maintaine peace, & loue amongst all men. *Et erunt ciues, erunt socij digni hac bonitate, et in totum orbem recti mores reuertentur.*
- 2.Chro. 19  
Mat. 5.  
1.Pet. 1.  
Psal. 82.

Againe, Subiects are to learne hence, that whom God hath pleased to make so deare vnto him as to set his name vpon them, and to call them his *Sonnes*, they ought with all reuerence and dearenesse of affection to honour and respect him also.

The

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The Apostle enioyneth the beleeuing *Romanes*, to  
*tender to all, their dues, much more vnto the KING,* Rom. 13.  
*tribute to whome tribute is due, custome to whome*  
*custome, feare to whom feare, honour to whom ho-*  
*nour;* And St. Peter aduileth all men that next to 1. Pet. 2.  
 the feare of God, they should *Honour the King*,  
 whether an Apostle saith St. *Chrysostome*, or an E- Homil. 23.  
 vangelist, or a Prophet, or wholoever hee be, o- in Rom.  
 bedience and subiection is required at his hands,  
 and that without any preiudice to good Religion  
 and piety, or to any liberty & priuiledge of grace  
 and spirituall calling that GOD hath pleased to  
 vouchsafe vnto him aboute his fellowes. *Sed non*  
*omnes vocem hanc accipiunt*, all men are not willing  
 to heare of this doctrine.

When passion leades the line, we may obserue  
 euery particular man almost to take vpon him to  
 be a God, and The Iudge, and a *Reuenger to execute*  
*wrath vppon him that doth euill* Who is reuiled,  
 that back-biteth not againe? Who is threatned,  
 that threatneth not? Who is in any sort offended  
 and crost, that seeketh not reuenge? For cursings  
 wee repay cursings, stripes for stripes, wrongs  
 for wrongs. Alas (Beloued) why should another  
 mans malice and violence make vs ill, and to trans-  
 gresse against the law of our Maker? Happily  
 one foot kicks the other, shall that spurne againe?  
 One hand wounds the other, shall the other hand  
 stabb? Shall the mouth deny to receiue, or the  
 teeth to chew meate, because some other mem-

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ber hath offended them? That body cannot long endure where euery part and member shall presume to be its owne Iudge and executioner.

O that man would consider how meeke and gentle a creature GOD hath created him to bee? That of all other creatures he hath onely sent him disarmed into the Feild, to teach him to suffer, not to fight; Hee gaue him a Tounge, to bleste and intreate, not to curse and threaten: He gaue him a hand, to support & heale and binde vp the broken and wounded, not to kill: he gaue him thoughts to meditate on his sacred Lawes, not to contriue mischief and deceit: he bestowed vpon him so many excellent powers and faculties to serue him withall, no sacrilegiously to vsurpe vpon his right and interest.

Rom. 12. *Mihi vindicta, Vengeance belongeth to me* saith the Lord, *Whom made thee a Iudge?* Hee that but speaketh euill of his Brother, and iudgeth his Brother, speaketh euill of the Law and iudgeth the Law. And therefore our Lord & Sauour Iesus Christ (who came into the world nor onely to fulfill the Law, but to teach vs by his example with patience to attend the pleasure of our Iudge) *In suffering threatened not, but committed himselfe to him that iudgeth righteously.* But of these faults the Lawes of men doe not so exactly take notice, neither can they very well: I come to that great one which strikes more deepe and dangerous into the state and affaires of men.

All of vs, I know not by what ill spirit set on being

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being desperately prone both to giue and execute sentence vppon our owne wronges ( if happily wrongs) by dint of sword and bloody death. Beloued, what high presumption is it and boldnes, that for euery sleight affront and idle word the King must haue a subiect, or two, or more rauisht from him? *Dicam nunc quàm iniqua sit inimicem iniuriæ compensatio, quàmque non solum legi aduersa sed etiam paci.* Amongst other reasons why God appointed and set vp Kings and Princes to rule ouer the Sonnes of men, I thinke this was not the least, that in so quarrelling a generation, and so prone to bloud and violence, euery man might not bee *The Iudge* and reuenger of his owne grieffe, and that wrath and passion might not take the place of Law. Leane a passage for this insolence, let euery man haue the freedom of his owne sword; suffer them to abuse their owne bodies and lines vnto the satisfiing of the bloody purpose of their owne or other mens desperate & malicious disposition, there will soone be an end of all ciuill society, and good order amongst the affaires of men. *Immanium et ferorum ille conuentus,* ther's no Commonwealth where strength and violence aduiniſtretch iustice and iudgement, and right is determined by the fortune of the Field. I say God to preuent this mischiefe and barbarous disorder amongst the Inhabitants of the earth, and to hold them within compasse of their good behauiour, did euen from the beginning ordaine overseers & *Judges* to giue

*Quint. de-  
clam. 13.*

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The statute  
of Marl-  
bridge. c. 1.

Ibid.  
Quint.

2. Sam. 3.  
and 4.

Lawes vnto them to liue by, to moderate their courses and causes according to equity and right, & to provide that no part or member be offended or left vnlatified. It is not for euery passionate man to take this power vnto himselte as often as there is cause offered or apprehended: but to whō God hath said *Dij estis*, they are to be sought vnto for iustice and iudgement. *Dammum accepistis? lex, forum, iudex est, nisi vos Iure vindicare pudet*, saith an heathen Author. But the hot-spur'd Duellers and braue spirits of these daies hold it for an argument of a degenerous spirit to wait for an indifferent examination of their disgraces, or an equall debating and deciding of their iniuries receiued, no proportion of iustice will content them, except they presently measure it out with their owne handes. Thus while they hastily preuent and anticipate the course of law in recusyng and redressing their owne iniuries and losses, they become the greatest iniurers themselues. First they offend and wrong those persons whom by no lawfull right they can meddle with: Then they take the sword of iustice out of the *Judges* hand, and abuse it to the satisfiying of their prtuate lust and malice. While a man shall consider the times, the danger of a reconciled enemy, and the impossibility of two Kings long to continue in the same Kingdome: Mee thinks the bloody act of *Joab* & the two brothers *Rechab* and *Baanah* might haue found some fauourable construction: yet the one was accursed by *David*, the

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the other put to death. The reason heereof was because they went beyond their commission in violating those persons whom the *King* had receiued into his fauour to be his seruants and friends. For euery act is not good and lawfull which hath a good intent and purpose, or the care of the publike safetie to plead for it: but there must be the allowance and authority of him *ad quem spectat* *Tho. Aqu.*  
*estimare quid subtrahendum sit partibus pro salute to-* *Secunda. sec.*  
*tius.* And yet I would to God that our Combatants *9. 64. art. 3*  
had thus much to say for themselves as *Rechab*  
and the rest had. But hee's no enimie of the *Kings*  
to bee remou'd, no competitor to bee degraded,  
no common good pretended; onely some foule  
words haue past or a disgracefull nod, or happily  
some little tap; and presently they proceed to *Cai-*  
*phas* his sentence, a bloudie one, *expedit ut unus*  
*moriatur*, one at the least must die for it, and so hee  
be murdered fairely all is well wee think. *Seneca Nat. quest.*  
laies the death of *Calistenes* hard to *Alexanders* *l. 6. c. 22.*  
charge, though a *King* and his Soueraigne. *Hoc*  
*est Alexandri crimen aeternum*, saith hee, *quod nulla*  
*virtus, nulla bellorum felicitas redimet.* And as often  
as it shall be said, he ouerthrew many Thousands  
of *Persians*, it shall belikewise oppos'd that he slew  
*Calistenes*: as often as it shall be said that hee van-  
quished *Darius* the great King, it shall bee remem-  
bred also that hee slew *Calistenes*, &c. The like  
may be more truely said to our braue-killing Gal-  
lants, They are Noble and potent you'll say, I but  
they



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Gen. 4.

Justinian In-  
stit. l. i. Tit.  
8.

they haue kild a man; they haue or are able to doe some seruice to the state, but yet they haue kild a man, they are rich and much in fauour with the times, I but they haue kild a man: when we haue reckoned vp all the good that can any way plead for them, yet still this sticks close, they haue slaine a man, a creature made in the Image of God himselfe, and yet they durst deface and wrong this sacred Image, a creature made to be the Temple for God to dwell in, and yet they haue destroyed it and thrust God out of his dwelling place. It may please them farther to consider that blood hath a lowde voice, it reacheth euen to Heauen; *What hast thou done,* saith God, *the voyce of thy brothers bloud crieth vnto me from the ground.* And are not we all brothers of one Father? all Subiect and seruants vnder one King? parts and members of one body? While wee stand in these tearmes of relation wee haue not power to dispose of our selues and other men as we list. *Interest Reipub. nequis re sua male utatur*: It pertaines vnto publike authority and the common good of men, that no man abuse himselfe or his, much lesse another man: and where reparation of wrongs may be had *gratis*, *Stultum est alium velle vlcisci pena sua*. If no worldly consideration can make vs to hold our hands, yet let the thought of the accompt wee are to make before God perswade vs to a better temper. Not to speake of the manner of our departure hence, (which in my opinion cannot bee altogether to faire



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faire, while the Enemie is in our eye, the Flesh smart, heate preuailes, and nature bids kill rather then be kild) But if in what state wee dye wee shall bee iudged, I doe not see what colour of Plea wee shall find for our selues. How can we say, O God forgiue vs our trespasses, as wee forgiue thē that trespasse against vs, & suffer vs not to be led into the pit of eternall death, while wee haue our Swords in our hands, malice and violence is in our breasts, furie and rednesse in our eyes, and the bleeding wounds of a departing Soule pleads for vengeance against vs. While it is to day therefore, *Let vs put on bowels of mercies, kindnesse, humblenesse of mind, meekenesse, long suffering, forbearing one another, and forgiuing one another if any man haue a quarrell against any; euen as Christ forgane you, so also doe yee.* And bee assured that hee shall haue peace in the Kingdome of peace, who hath liued peaceably. Coloss. 3.

Besides these I haue now spoken of, there is another sort of men who wil needs haue the Lawgiuer and Iudge to bee of their Tribe, nay as God himselfe hee shall bee; *Rex Regum, et Dominus Dominantium*, Kings his vassals, and Princes his foot-stoole. Heer's not rash impatience or lustinesse of Spirit, or reputation alleaged; Their title is more faire and forcible. *Scriptum est, Hac dicit Dominus*, God hath appointed it by his word therefore it must bee so. From these Scripturemen proccede these vncharitable diuisions, and

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suspitions that are amongst the people, by these are Treasons, inuasions, rebellions, murders contri'd and further'd: the safety of the *Prince* is in continuall hazard, and the whole State troubled. But let vs I pray heare what they alleage for themselves, And forsooth they produce a text out of *1. Cor. 2.* *He that is Spirituall iudgeth all things, yet hee himselfe is iudged of no man.* Heer's one that is made a *Judge*, and indeed a vniuersall One, iudging all things, *Tam spiritualia, quam temporalia*, saith *Bellarmino*, and is iudged of no man, heer's his absolutenesse and supremacie aboue all, hee hath no Superior to controule or censure him. The Minor they supply thus, But *Church-men* who are annoynted and receiued into the Church by the Bishops, that is as, *Stapleton* will haue it, *Coment. in Pastores et Doctores Ecclesia*, are the *Spirituall-men*; therefore to them it appertaines to bee *The Judge*. To this wee answer, First to *Judge*, in this place, is to discern and to distinguish betwixt all true and false Doctrine, *Quæ ad vitam et iustitiam sufficit*, (which may bee euerie good mans case so farre forth as hee is enabled by the spirit of wisdom,) and not to sit on a Throne of Maiestie, iudging all the Tribes and Families, and the Kingdomes of the Earth. Againe, by the Collation of spirituall man with naturall, it seemes they are not onely pointed at; For if it be ment onely of themselves, What? are all other naturall and sensuall? God forbid; Indeed *Bellarmino* seemes to yeelde that

*Bellar. de  
verbo Dei,  
l. 3. c. 10.*

*Coment. in  
Rom.*

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that other men may bee spirituall too; but yet because wee cannot bee so certainly resolved who these are, *Sicut certissimus Papam esse spiritualem*, Therefore the Pope is the man. well, because *Bellarmino* will needs haue the Pope to be this spirituall man, Let vs try, *An sit ex Deo*, whether Gods *Ego dixi*, hath past vpon him or not. The touchstone is the written word of God, by which his right is to be examined, for so the Prophet bids vs to doe. *Ad legem et ad testimonium* &c. Seeke Isaiah. 8. to the Law and to the Testimonie. If they speake not according to this word, how spirituall soeuer *Bellarmino* and others will make him, wee shall hardly receiue him for the Supream Iudge ouer vs. Now what saith the word of God? Where is it written, *Peter* or the successor of *Peter*, *Ego dixi Dixistis*, I haue said yee are Gods? Indeed it is not to bee denied but that the Scriptures speake of one, *Who exalteth himselfe aboue all that is called God, or that is worshipped, so that he as God sitteth in the Temple of God, shewing himselfe that hee is God.* 2 Thes. 2. And if this *Scriptum est* will serue their turne I haue not to gaine-say. Albeit my beliefe is otherwise, that since the good Father Saint *Chrysostome* tels mee an Apostle, and an Evangelist, and one of their Cardinall men of whom I spake before, will haue *No man* exempted from the secular power; Ifay I must beleeue that they cannot altogether so cleerely prone their title both of Exemption and Supremacy ouer all States and Princes, to bee so

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good as they pretend. Hitherto of these. There be more sorts of offenders in this kind, if the time and present occasion of this meeting did not rather expect others then my selfe to bee the accuser of them; but these I take to bee the principall and most harmefull.

Generally the offences and wronges that are done, concerne our goods, and such things that are without vs, and in time may be repaired and supplied againe, and the motives heereunto, are commonly so degenerous and base, as the offenders themselues are ashamed to bee taken and to bee seene in them. But the offence of these men goes beyond the skin and out-side, it peirceth euen to the marrow and the heart. For heere the Person and Life of man is oppos'd, which hath beene alwaies of better esteeme then his moouables, and beeing once lost can neuer bee made vp againe.

To adde a little more of the quality of the person that is thus endangered, it most commonlie is the PRINCE himselfe, and with him the peace of the whole State, or some principall Gentleman of a Familie, or at least such an one whose worth might haue more profitably beene disposed of for the Common good of men. Such as these whome the Common-wealth can least spare, are soonest taken away, and the offender mournes not for it, not so much as bluseth, yea hee reioyceth rather in his deede. For if hee  
bee

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bee of the first sort, a Dueller, forsooth his tinsell-honour and reputation, which lay at the stake, pleades the iustice of his cause : If of the Second a Romane Catholike Traytor, tis his Religion that putshim on, and this also must iustifie his wickednesse. Fayre pretences, for foule deedes. Heer's *Jacobs* voyce, but their hands are as rough as *Esaues*. Indee de it is true that the reputation of a man may bee lawfully vindicated, and Religion mayntain'd euen with the hazard of our owne and other mens liues and Fortunes. But heeres our fault, wee neuer examine when, and how, and by whom our Honour and Religion is to bee defended and righted ; No, there bee other circumstances that wee more take notice of.

The opinion and voyce of the people is to bee gained or satisfied, some malicious or ambitious humour of our owne to bee slopt, some better fortune to bee rayfed ; These or the like thrusts vs on head long to sinne, without any respect of Law, or Magistrate, of G O D, of man, or good sense ; Come what can, wee in our owne case will take vppon vs to bee both witnesse and *Iudge*, and Executioner.

To rectifie and redresse these Enormities, or to prevent them from a Beeing, You most Reuerend Fathers and Elders of I SRAELL are here mett : Let the feare and wisdom of the Lord bee vppon you, take heede, and doe according to all that the L O R D by the hand of our *Moses*

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hath commaunded you this day, For there is  
no iniquity with the Lord our GOD,  
no respect of persons, no taking  
of gifts. Deale couragiously  
and iustly, and the Lord  
shall bee with the  
Good.

*FINIS.*



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